

M1517
Tuesday, January 7, 1969
Los Angeles
Group II

Mr. Nyland: Only one evening tonight, huh? Because of time. There are too many things apparently that have to be done, and I'm sorry I cannot spend more time now. In the spring, I hope when we come back there will be a better chance.

So, we have to concentrate as much as you can, and whatever may have accumulated during the last months or so ... and I think that you have been under special difficulties because some people have left and maybe there are a few more leaving, and maybe you have to try to get more people. Something should remain in existence, of course, even if it's one person. But you also must know that when you undertake the task of inviting new people—that is, that you feel that you want to communicate something to someone who you think is worthwhile or would be interested—you put yourself under a certain responsibility for that person. Because when you start the ball rolling and a person really is interested, you cannot stop at a point and say “Well, I'm sorry, I really don't know, but...” Because you have to lead them, to some extent at least, in a certain direction where the principles of Work become clear for them, otherwise you should not start it. So, whenever you ask anyone, a so-called ‘new’ person to come to a Group, you have to make quite sure that you know what might happen and that you can then fulfill it, otherwise don't start.

It's not that I want to put cold water on that kind of an attempt; because I think that when you do try it you will find out what is needed, and perhaps that with one person—a first one—you may not be able to know what to do, at least you can profit when you have another one, that you will not fall into the same trap and make the same kind of mistakes.

So, for that reason I think it is necessary that you start to find out for yourself... And this is, now, only to Los Angeles. Because there are too many others, and they have heard me long

enough and they know all about it. And I would say Los Angeles also knows all about it, but I would like to make quite clear that *I* find out and *I* know all about it. Because I have been ... of course listened to several of your tapes. And there have been small delays and little changes and it has not made it very easy for you, and I don't blame you if at times you have felt that you were treated a little step-motherly. Perhaps it is wrong if you feel that; because if you understand what the different things are that are involved in this kind of attempt maybe you could become more appreciative, and surely it is not the place to be critical about it.

I've asked Bill McDonnell from San Francisco to come down at least once a month to help you set certain things in order and to help you, then, to answer certain questions—or at least point in the direction where a solution might be. I also would suggest to you that perhaps for a little while you listen a great deal to tapes from New York; certain kinds of tapes—open meeting tapes maybe, or tapes from certain Groups in New York which may be useful—and where there should be someone here who really would judge about the validity of that kind of a tape. And since Harriet has been at the Barn and has been in San Francisco now for some time, I would ask her to be responsible for that; so that there is that kind of connection between New York and here, which will have to go via Harriet and Bill and then finally reach me. David Petraglia, who you remember, probably, answered some of your tapes, cannot do it at the present time; because ordinary work in life prevents him, and he has already a Group II for which he is responsible and he cannot do both.

So whatever tapes there will arrive at the Barn I will listen to, and I promise you honestly that I will answer it as well as I can. With the new system that we are now trying to inaugurate I think it ought to be easy, but at the same time you have to realize that time which I have to spend in answering—sometimes there is very little time for me. And that therefore, if you can keep it in mind; if not for any other reason than perhaps I would listen to that tape, that there is an added responsibility on you to talk about Work, and not to talk too much about certain ordinary affairs of life.

I think you have to distinguish a little bit in that, because one of the tapes—a fairly recent one—that I listened to, and I listened to it in part; because the tone in the beginning already indicated where it was and how the level of your meeting happened to be, and in that you talk—and honestly and also seriously—but not about Work. It was perhaps leading up to Work after ten minutes of talk, and it is not right ... and honest, I do not want to spend the time listening to

ordinary life. I've listened enough to ordinary life in my life. There's very little reason for me to repeat that, and ... unless it were necessary for an explanation of why you Worked and how you Work in your ordinary life, and then want to give a certain perspective to that. It's quite logical that you're entitled to try to illustrate where and how you happened to Work on yourself, but the quintessence of a meeting is always to try to indicate what attempts have I made, or when I say this is 'me' what is it with which I Work; and to illustrate that you can use, of course, a great deal of your ordinary manifestations in life, but the conclusion always has to be that it has been used by you for a purpose, not just describing it.

I think you have to understand quite well that Work like this, and talking about Gurdjieff and the ideas of Objectivity, is an entirely different kind of an affair from listening to any kind of a religious sermon or even reading a religious book, or a book on philosophy, or even psychology when you try to look into the past and to see what has happened. The definiteness of Work on yourself is Work, and unless you come to that kind of a conclusion every time you happen to talk about it—or even when for yourself you happen to think about it—that really, then that always must be followed by the attempt to Wake Up. Whatever you may understand by that and whatever may be the result of such an attempt on your part, even if in the beginning—and perhaps even for a long time—it may be too subjectively tinted, it has to have in it the possibility of realizing that something new is trying to be done by yourself, and that for that reason these ideas have an entirely different place in your life. They have it in your life, not in your mind and not in your feeling. They have to have it in your Being—in the level of your Being—and your Being is that through which the total personality acts. That is your Being. A Being has two sides. The activity towards the outside world, that is your physical manifestation; and it has another side, which is a turning-in of your feeling and your thoughts towards yourself, and that means feeding your inner life.

Now, this feeding of inner life does not become apparent. That stays within your own framework of your life, the level on which you live, the conclusions you draw about the validity of spending your time and your energy. And that what another person can see as coming from you has to come either from the level of your Being—which is the totality of yourself—or it can come quite definitely instigated by either your mind or your feeling center and then, as such an activity it is linked up with one or two centers only.

There is an enormous difference between the level of one's Being and any of the three

different centers, even if the expression of that to the outside is using your physical center as manifestation. Because, what feeds your level of Being. It is not the expression of it to the outside world. That does not feed you. Where it is fed is inside, with something that takes place in you which is the reality for yourself; and it is the result, we say, of one's 'inner life,' and the inner life in existing within one becomes, of course, when you look at it and when you try to reach it, more and more essential and away from the surface.

But, how do I feed my inner life so that the level of my Being can actually be heightened or enhanced, or even grow or become more free. And that always is the problem: Where is my level. I start to judge it when I say I speak 'from essence.' When I really mean it, it comes from a different place; and if it is coming from a different place, when it has depth already as a possibility—that is, it comes from something deeper—then it is possible to intensify it and to make it, as expression, deeper. You cannot do that when it comes from the surface, and that is the enormous difference between an outer manifestation and one's outer life, and that what a person is within.

Of course it is logical—and we know it—that one feeds one's inner life by means of certain processes, and that the process is not immediately connected with the level of one's Being as a little component part coming from your mind or your feeling ... has to come from something that is extraordinary in your mind and extraordinary in your feeling. That what is extraordinary in your mind is that what can function as an intellectual capacity without being interfered with from the other sections of your personality; so that the purity of your thought can feed immediately the level of your Being and, as a result, that what is your inner life.

And the purity of your heart, or that what may be an emotional quality, has to come not from your solar plexus but as close as it can be in your heart; and the emphasis of such feeling is not on you as a personality but is that what is around you including yourself. The emphasis is very definitely placed on the wish of love of Mankind as a whole. Now, of course this is rather difficult, and it divides itself up into different kind of forms; and starting with that what is near you and within the limits of your hand, that you attend to that with *all* the love you can give it. And that really a person starts to develop his inner life: The more he can be complete in that what he is doing and the simpler he can make his life, and do away with all the different configurations of his totality of manifestations of himself.

When you Work, when you want to explain, when you want to talk about it, when you

want to exchange thoughts about experiences which have happened, try to bring it down to the greatest simplicity you possibly can. Try to find words which every person can understand. Try to remain strict to that what you know is the exactness of a term belonging to a very definite something in the sense of Gurdjieff. Try in the beginning, particularly when you are together to define such terms so that everyone can agree, and that you become less and less dependent on personal interpretations.

Try to see what you can understand when you read together, when you take five or ten pages and one of you in a small group starts to read. Of course it is a necessity for each person to read All and Everything. That is a requirement which each member of any Group should undertake. And the reason is very simple: When it says ‘all and everything’ and it is written by Gurdjieff as his word—you might say even, almost, his last word—and when he tries to put in there all and everything, and when he calls it himself an ‘Impartial Criticism of the Life of Man.’

And when he talks there about different experiences of Beelzebub as an indication of what is Beelzebub and why was he banned to the solar system Ors, why was it that His Endlessness didn’t allow him to stay where he was when already he, apparently, was on the level of an angel. And as Gurdjieff explains this, he interfered prematurely with the affairs of the universe about which Beelzebub did not know anything—or at least not enough—and it was not then possible for him to continue to live in the neighborhood of His Endlessness when he had made that *faux pas* ... but he had interfered Gurdjieff says ‘prematurely.’

It does not mean that it would be possible—and would have been possible—to help or to work with, or even have His Endlessness delegate authority; but the prematurity had to do with an assumption on the part of Beelzebub that he already knew, and that therefore he could actually express it and to some extent even dare to say it to His Endlessness as if he thought that His Endlessness didn’t know, and for that he should be punished. Because it meant that Beelzebub had not as yet finished with a certain form of his life which, in this particular case happened to be vanity; and that on the basis of that kind of self-love he dared to tell His Endlessness how things ought to be, and then he had to work that particular Karma out at the place where it could be done—the solar system practically unknown and very far away from Karatas. Really, as if when His Endlessness would look at Beelzebub He could look at him Objectively; and not to be interfered with in His ‘own judgement,’ you might say—by something that He remembered of how Beelzebub was and perhaps influencing Him—then, in deciding that

it was already enough, “Now, Beelzebub, you can go home, or come back again to Karatas.”

It wasn't that way. Beelzebub had to make six trips to the Earth. He had to visit the Earth for certain reasons. He had to work out his own difficulty of getting cured of this premature expression of vanity, and he had to find it in a certain way by going down to Earth and then to help certain three-centered beings; to teach them how to become Conscious, or at least to alleviate their particular suffering, or if possible to try to tell them what was wrong and then to help them, whenever he was present with them, to tell them what to do and how to indicate what might be the solution for their life. And so six trips were made which, in an allegorical sense and when one considers the Earth for a human being that what is his body, have to do with the different manifestations of the physical body when a Man starts to Observe what he is and tries to get an Impartial judgement.

So, then whatever you now will understand from Atlantis or Tikliamish—or Tibet or India or even America—why were these particular kind of words chosen and in what respect did Beelzebub have to help, and what is, for us, Beelzebub and what are we in the printed pages of the book. And therefore I say when you read this and you read it as a little Group and perhaps you talk about it, try to find out, in the first place what does it mean for you. What was in that—whatever was described—that maybe you could apply in your life, or maybe it could give you in your life a very definite understanding of how you were and what you should have done; as if this Beelzebub comes down and visits you; as if he is talking to you and tells you; and of course knowledgeable enough for the affairs of ordinary life, and almost I would say when he does ‘come’ to Earth that he is then there, present to you to Participate in that what is taking place with you as manifestations of your body, and that the message is then: “What kind of groups of manifestations of myself need repair.”

To what extent is it possible to understand Beelzebub as a mind which we have, and a mind which many times already thinks that it knows; and that many times it will even tell God that it should rain tomorrow because I wish it, or that there are certain things quite fundamentally wrong with the world; and I pray to Him and I tell Him in so many words ... although I can say “Please” and I say “Please, God, stop it,” then I say to myself “Why is this suffering, that I now must experience, necessary.” And I question Him and say “let it go by” and I try to put it a little easier because it is a little bit too raw when I tell Him to do what to do; so that immediately I let it be followed by “But not my will, but Thine.”

But, it is such a stupid statement. Because if I really mean that, I would start with it. I would say “God, I have some kind of an idea that is not very much understood by me and I cannot, because of that, even ask You because I don’t know what it is that You wish for me to do”; but when I try to think about God and then I’m bothered by that what is pain or a condition of suffering I can say, “For the sake of wishing to Work I would like that You could alleviate a little bit my ordinary life so that it will not require as much energy; because I’m perfectly willing, and as a matter of fact I know I must divide such energies so that there is at least sufficient quantity left for me to reach You, my God.”

And, what is that I wish to reach when that kind of prayer is uttered by me? And for the sake, then, of wishing to reach God I pray; so that then if it were possible for me to reach a state of an Awareness and being Awake and that I then, when I open my eyes I actually can perceive that then that what I now suffer might take on an entirely different kind of a meaning and that I can see, at that place of Consciousness, the laws of my Karma or whatever I understand by the difficulties that I have to encounter and I have to overcome. And when I ask, then, that I will be enabled to have enough energy to feed this ‘I’, I pray to God, as it were for Him to ‘come down’ in the form—or in the concept—of my ‘I’ which I then wish to help me; and then I say, “There is Beelzebub trying to come down, now, with a message from His Endlessness,” a message which he knows as having experienced that what he was confronted with when he was near His Endlessness.

This is implied in the creation of ‘I’. ‘I’ to the outside world of myself Observing me, is only Observing and recording facts about me. The gradual growth of this ‘I’ is a little different. In the first place, it will be Benevolent towards me so when it is necessary to come down to Earth—that is, to help me in my ordinary life—that then it has a desire to do that. But also when it comes down to me, something in me has to be assured that the little ‘I’ knows what it is talking about; so that that what is presented by ‘I’ to me as a guide trying to teach me, has to be based on a knowledge on the part of ‘I’ knowing what it is that I experience myself. And therefore when it would come down, the relationship has to be like grandfather to grandson. It has to be Hassein, as myself, wishing to listen to that what his grandfather tells him because Hassein, being young, has to have confidence.

What is the attitude, of ourselves as we are, towards ‘I’. Even if we create it, it becomes a representative of the Lord; and that what is now told as a language of Objectivity becomes, for

me, a Law, and it is then necessary to be in the presence of that Law and to forget myself—whatever my little wishes may be. Because here are the facts staring me in my face—the Objective facts about what I am—and since it is a Law I cannot question it anymore. Because the Law is based on an absolute recording; and even if I don't like that Law, I have within myself no right, even, to question it or to be in conflict about it. Because, I did not make that Law. The law of Objectivity was made by the creation of something outside of this world and then, in that state of recording, receiving from the Lord that what is needed for the further functioning of 'I'. Or to say it differently: That what I wish to create, in the formation of 'I' for me, is in the image of God ... and with which I now create, comes from that what is within me my life. Because, that is the sole reason that 'I' should exist. Because that what is my life now is bound, and I see that when the 'I' exists it is independent and free. And the proof of that is, that when it starts to record it is Impartial and it is free from time.

So, I must know that when this 'I' comes to Participate with me and wants to tell me, something in me has to become very small. Because I have to do away, then, with all the different things I already know. My personality, ... I have to question them, in any event. Because, who am I to judge when my judgement is based on subjectivity. And this is the real conflict that I am in. Because it is one thing to record facts which are absolute and I hope I'm successful in that, but the other is to use them. That is, actually to consider them final and not to question them at all, but to take them as Objective facts and then, in the acceptance of that kind of a Law I will be able to live under that Law.

Living under the Law of Objectivity means that I will lose the last vestiges of subjectivity. It is a slow process, and it cannot be understood immediately. And it simply is that when I say "Here is 'I'," it takes some time to rely on it. Because I'm not familiar with Objectivity in my life, and that is why I many times rebel. In the first place because it is new, and although I may have a desire or curiosity or a wish for adventure, after some time that finishes and then something has to be substituted in me to continue with that kind of a wish actually to find out what I am. And the more I find out what I am, the more difficult it will be. Because in the first place I will uncover certain things I didn't know, and perhaps certain things I have covered up so that I didn't want to know them. When it is a Law, it will reach in all corners. There is absolutely no reason why a Law should stop. A Law as the word of God is Omnipresent, and for that reason when I say, "I want to Work," I will have to be open enough to see that that what

might be uncovered in this Work I'm willing to accept—when I accept it and include, in that, the different facts which were perhaps not entirely clear because of a conflict between my mind and my feeling—that now the clarity is better.

Because there is only one source—which is an intellectual source of a recording—and which has been accompanied, in its development, by that what I call a 'Conscience.' Because the Conscience comes from 'I' as an expression of its Benevolence towards my body, towards my personality; and together with the growing in an intellectual sense and recording facts about myself, also the Benevolence starts to go forth from 'I' to myself, all the time reminding me that only facts... and facts alone will not enable me to have a guide for my life. Because from the standpoint of Objectivity all facts become equal when they are only subject to the rule of Objectivity—which means that I will accept that what is, as it is, only for acceptance as existence—but I need much more than just ordinary facts in my mind. I cannot live by that bread alone. An introduction in me when I say I wish, now, in my inner life to 'deepen' that what is a feeling so that whatever manifestation coming from the level of my Being and represented by that what is my inner, inner existence; that then in order for that expression to become more truthful, almost—or more reliable and also more acceptable to me—something has to enter so that the assurance of that what is right, this time in the sense of the value, is compensated by that what I consider right from the standpoint of the difference between light and dark. And that such things always must go together; so that between my Consciousness and Conscience there is no difference of opinion; and this is a fact for Objective Man, because subjectively he is always at odds and at loggerheads, and there is always that kind of a conflict that cannot be resolved on Earth and only will become active when that what is stronger wins out.

The fact for a Man when he actually wishes to live and wants to conform to the possibility of freedom, is in the first place that whatever he does, he must know that it comes from something that is united within. And the combination of that what is Conscious ... Consciousness and Conscience determines the level of his Being. Because in that level, then, those two centers are already united and they represent Man—that is, Man in his inner existence—so that Man in his outer manifestations only requires the putting to practice that what he knows and what he feels. Or one says it a little differently: That what is the execution of a Man as his Will is stimulated by the understanding, which is not a knowledge but it is the level

of the Being of his mind and by his emotional quality which is the result of the depth of his heart.

So the purpose of Working, the purpose of having a Group, the purpose of reading, the purpose even in talking together and trying to come to clarity, is simply that during that time you will raise the level of your own Being. It should be so, that when you meet all so-called ‘earthly’ things should disappear—earthly things which interfere with the possibility of Work, ordinary vices and even virtues. In the first place, of course, vanity and self-love. In the second place, jealousies and hates. In the third place, over-loving each other up to the point of sentimentality. In the fourth place, the over-emphasis on the wish to be understood. In the fifth place, the performance of one, in such a Group, in great simplicity. And in the sixth place to actually be, whenever one is expressing anything related to that what one is inside, so that in such expression one becomes less and less concerned about the surrounding and more and more concerned by the Being *from where one speaks*, and in that speaking that one has the ability, I call it, ‘manipulate’: To be able to change, or to be flexible, in making that what is right, now—and what I wish to be right—in such a way in conformity with that what is needed; so that in this kind of simplicity I try to find very definite words, and I have patience to try to explain, and I have ears with which I *wish* to hear.

And this is very important when one has a Group. Each person should listen to any question as asked. Each person should try to answer any question, even if they are not answering themselves. Each person should become part of the level of the Group as a whole. Each person should try to remember that *all* of us are equal in mechanicality. Each person should know that when you come to this room, you come for a purpose which has really nothing to do with ordinary life. You use this room simply as a gathering place, and as you come you have something in mind regarding Work and regarding freedom. And this kind of freedom when one has a Group, is a freedom from manifestations, it’s a freedom from one’s thoughts—particularly about other people—and it’s a freedom from any form of feeling when it could have a derogatory influence on someone else. That what fills a person, when they enter a room to wish to discuss the potentialities of his Soul, is that he enters and leaving everything behind him he comes, then, as if his essence opens the door, and he sits down. He sits down with the least amount of flourish. Also, he doesn’t talk too much. He is concerned with himself as if his eyes are closed, and he wishes to look to that what is the reality of his essence which he brings to the Group.

A Group is not made up of friends, and not enemies either. It is made up of essential

beings; where all the different vices of ordinary manifestations do not appear, or are reduced to such an extent that they don't have any particular value and cannot influence you. And if they happen to be expressed in the form of an argument, it is far better to wait until the argument has cooled off. If one cannot convince someone, perhaps it is not necessary to convince. Perhaps all that is needed is a statement of how it appears to you. And when one wants to be truthful in such a statement, one simply relates what is your experience; and you, then, are not interested in affirmations; one closes one's eyes and one looks inside towards the experience of oneself, and one says "*That* is the truth."

Do not talk too much about ordinary life. It is left outside the door. You come, you talk about your attempts. You illustrate it in a very simple way. "I was here and I did this, and I found myself two hours later somewhere else." And the thought came to me: "Why didn't I Work all this time?" And then I said "Too bad I didn't," because without any question there were many opportunities for me, "but since I now have the thought I will make up for it and now I Work." And this happened just at the moment when I was stepping in my car, and so to make sure that I understood what this question of my Conscience now told me, I waited and I considered this: "How did it happen that my Conscience is talking to me now?" And I could not explain that, and nevertheless this desire on my part to make good of what I should have done—or rather what I wished I could have done—now compels me to stand there in all stupidity, closing off mechanical behavior for a moment or a little while—while I stand—in order to devote my time to that what is timeless.

Try to understand that many times in the beginning when you wish to Work, that you have to sacrifice something for the sake of reaching a possibility of more understanding. These things are not just given; surely not by Mother Nature, and God won't give it to you because He says: "You have your Work to do on Earth, that is how you happen to be there and not somewhere else. So of course I accept the fact of your existence, and even if you pray and even if you say my ... 'Not my will but God's Will,' then I say My Will as God is for you to stay on Earth."

That's what happens anyhow, and when you stand there at the car ready to get in, you arrest something in you of that mechanicality and you say, "This is of the Earth because that is what I have been educated with, and this is what I have taken on because I happen to be that kind of a creature living on Earth." And I say 'unconscious,' but I became mechanical, uncontrolled, habitual-forming, all kind of things that I say that are really 'not becoming' to a Man who wishes

to have a Will. But now I say “I’m in front of this car and *I*, now, extend my hand and arm and *I* open this door.” At the same time, I say it is not because it is my habit, it’s not my body, it is something that becomes in me more pure and more real; and the realization of something existing for me, but not in me as yet but acknowledging that it could exist and then gives me a thought “Why not Work.” Then I’m grateful for that opportunity—that it comes to me at that time when I wish to open the door—and when I wait, I Wake Up.

That is my gratefulness expressed. This is how at that moment I pay God for reminding me. And, in that expressing Mother Nature stands in awe. Because this is something that does not belong to Mother Nature, and it is strange to Her that a person wishes to Wake Up. And sometimes Mother Nature doesn’t wish you to Wake Up at all, because She wants you to be asleep and remain asleep—and as deeply asleep as you possibly can allow yourself to be; and all of a sudden there is a creature that rebels against the sleep of Mother Nature on Earth, and all of a sudden there is something in this Man standing in front of the door and reminding himself of an aim. And the thought comes to him then—this aim: it is breaking this bondage with Earth for the sake of attaching myself to that what is Above—and when I open the door I say “So help me God, to open this door.” I, poor human being asleep all the time practically, and now for some reason or other happening to remember an aim which I should remember many, many times ... but I never do, really; and although I cannot understand why I don’t, this time I do and I use the opportunity of opening the door of that car. This is a moment. This is an experience. This is the time that something comes to me.

I say I ‘come to myself,’ but what is the self that comes to me? Or rather, what is it in me that wishes to come to myself. What is this, I call ‘self’ of me. That is my inner life, and it comes to me when I’m now engaged in an outer activity as an ordinary manifestation of opening the door to the car; and I, having walked there and fully intending to continue in my unconscious mechanical way—just to open it because there is the car and here I am and I have a thought I want to drive it, so of course I open it—and I say to myself “Wait for one moment, I have something else to tell you.”

This confrontation of something in me with that what is the outside form, you have to understand what is really talking at such a time. Because it’s not your ordinary mind; because that can have many thoughts a little bit similar to it, and you can also say the thought that I wish to wait and not to open the door can come from my unconsciousness—that’s quite true, it can—

but when I have a thought “I wish to Work,” I now associate this arresting of the movement of my body with something else. That is how it came this time; not accidentally or as habit or that I couldn’t open it right away because I had a cigarette in my hand or dependent on all kind of other circumstances. This was a creation on the part of myself, and the introduction of something entirely different from that what would have been natural for me. Because of that there is, in me, this kind of an experience of a realization that something exists which, at a certain time can tell me to stop—or, at least will remind me, at least it can knock somewhere on the door of my heart—and it asks “Let me in” because it is important for your life ... “so that I can show you how inner life could function for you, simple Man as you are, in a very simple activity of just standing in front of a car.”

What is it then that actually is knocking. What is it that reminds me. I can say my breath—that I take in air, that I realize in the taking in of air that I’m alive and I keep my life going by breathing. I can say it is that what has caused me to walk to the car; thanks to God and my health that I have been able to show my life in that form of activity. I can also have a thought about myself that I’m happy to be alive, and that something in me is stirring as aliveness—or, rather, that I have some kind of a strength of saying to stop mechanical behavior forms. Because it is useless if I’m unconscious, and that I wish now to become much more acquainted with that what really causes all these kind of little thoughts and feelings and activities and determinations and resolutions; and the realization, then, of seeing myself and accepting myself standing there and seeing this so that then, maybe because of that this form of life which is acting now in a variety of little bits of things, all of a sudden becomes concentrated in one wish—to be able to show itself that it really exists, and can exist, in freedom—and that is Awareness.

It becomes for me, at the moment when I am Aware, something that exists for me as life; and because of this not having the form in which it happened to be but becoming free because of Impartiality and Simultaneity, this life, then, in its freedom is contacting that what is Above. It is that kind of a moment of freedom in which there is God for me; because such a point in time, which I call the ‘moment’ of an existence in the universe, indicates for me that there is that kind of a possibility of this life of myself to be united in the totality of everything existing as life. That I call ‘Omnipresence’: For me, as life, to be joined only for one moment. But it is that moment that I will remember, and it is that moment in which the freedom from the manifestation

of Earth exists. And it is that moment in which my thoughts and my feelings and my activity of a physical kind do not exist, it is still the form ... and it is still in existence as a form because here is my body standing there; but I have taken the aliveness away for a moment and it has gone into the existence, through the moment of Awareness, of that what is my 'I'; and this 'I', then, in that moment, in this flash of recognition has recognized the source of all Being.

You must understand this: That it does not take away the existence of myself. I only take ... I would say 'practically all' that I can of that life which is now in this body, and I continue to care for the body by continuing to breathe and to allow a few little thoughts to keep going and my blood to circulate and my heart to function; so I'm not stopping anything ... not anything that is worthwhile than only from the standpoint of the maintenance of my existence, but what happens at the moment of Awareness ... and even if I could extend the Awareness and conquer time in that sense, that then what is my Awareness can remain in contact with that what is *all*. Try to understand that what is this Awareness as an indication of Objectivity in my subjective life, is exactly the same as the realization of an Infinity in the midst of finite forms. And that therefore when I say I 'Wake Up,' at that moment I praise the Lord of giving me the opportunity—me, little Man as I am on Earth—to be able to understand Infinity *as* it exists in all and everything.

There is no doubt about the necessity of deepening one's life. Because, what else is there actually to live for. And the further you get in life and the older you grow out, and whatever it is that you experience and whatever you already know and whatever there is in your inner life that sometimes cannot be expressed and sometimes that you only dare to feel because it is too precious for you and you consider it for yourself your private life in relation to your Conscience, *that* is the life that at that moment is experienced. It is the maximum of the possibility of a communication through a private relationship existing, now, in ordinary life as a proof that Man has the chance to evolve.

What one gets out of all of this when one experiences this awfully small, little moment... I say 'small' and 'little,' which is an idiotic term to apply to a moment which has no dimensions at all. Because, in principle that what is a moment is exactly the same as the principle of God—and this, I say, 'Omnipresent' and, of course, in that all-knowing 'Omniscience' and the force of that what is life is 'Omnipotent.' Because that what then my realization is: That that what is within me, and actually the center of my life, is for me Infinity.

It is reached through different gradations of levels; and if I wanted to express it in ordinary terminology with which I'm a little bit familiar, at times at least I say different levels of Being reaching towards the 'Absolute' or towards 'triunity,' or towards 'God's throne.' I can also say the deeper I will go within my own life—as it were, my body or within my psyche; within that so that I reach an essential place—that I reach, in essence that what is immovable and permanent; that I call, then, that what I am in reality as the 'holiest of the holy,' that what is the reality in which God can come to see me, in which I dare to receive Him. Because I have already shorn myself of all the things that could be obnoxious to Him, and I have crushed all thoughts of wishing to interfere. Because I say, "I know nothing but I wish to know everything." It is the place where a Man is when he is removed from Karatas to an infinitesimal little bit of a place called the Solar System Ors; and when Man as on Earth is being Observed by Beelzebub as if on Mars, all Man have become equal and look like little slugs.

That what I want to understand for myself ... and I come to conclusions regarding my life, and when I say "Here I am"—I say a simple operation of opening a car door or doing almost anything—when I am engaged in simplicity and when I wish to Work ... so that I will not try to Work when it is much too much too difficult. Because, if I try it I'm such a fool. Try it when you're alone, when nothing is there, nobody if possible around you. Create conditions in which you can be alone; so that God, if He wishes to enter is not closing the door again and says, "Excuse me, it's too crowded."

The crowd is made by the thoughts, by the feelings, by that what is your activity to keep busy and your nervousness. There's only a chance for Objectivity to come as an ambassador of God; to tell you, like John the Baptist, "Prepare for the formation of your Soul," for the building of that what is needed for God to dwell in you, for the understanding of the need of Man to see what he should do in this life—and now, and not wait and not postpone. To do today what he should have done yesterday. To know that he must do today what must not be done tomorrow; because tomorrow is filled with what has to be done then, and perhaps even what has been forgotten today.

The problem of life when one looks at it in greatest simplicity, as simple as possible and in which, then, one can return to one's self and actually not have to show what is alive in one, than only that you know it is there. And you fulfill your ordinary task in daily life—again, as best as you can, in accordance with the ordinary laws and ordinary rules and, perhaps, a little bit of

ethical understanding of how to behave and not to kill each other—but when I’m engaged in something that will take me up from now until the end of the universe, I have a different viewpoint. Because then I say, “What is this infinitesimal, little span of life on Earth compared to eternity.”

What is it that I am when I, in my thought wish to think of God and that I dare to pray, even imploring, begging Him to help me. To send Beelzebub with his knowledge to me. To send that what I should be as Hassein: The openness of my heart to wish to receive; and making up my mind that then when I am in tears and emotionally upset, that I say “When I have paid the debts to Mother Nature, then I will go out into this world—and in all worlds—because then I will know how to preach about that what is needed, thanks to the role my grandfather played in my life.”

You see, everything of this kind when you are together in a small Group—or a larger one—and the intensity of your wish to want to find out and to try to Work; and, in that respect one is sincere; and you put the things on the table so that everybody really can see, and when you report you say, “It’s this” and that’s all I can say, and it is not embellished. Because, I don’t want to embellish it. I want to have the truth for all of you to see. When I am stupid I dare to say it—“I am stupid, I am sorry”—because at that point I have run out of all kinds of rationalizations. They are lovely for ordinary life. They are sometimes very nice because it gives me a chance to use my mind in a certain way and perhaps as facility I enjoy it; but when it comes to the problem of saving myself and not to drown in unconsciousness, then I know I must at certain times do away with all the clothing, with all the paraphernalia, with all the ballast that I have, with all the sawdust in my mind, with all this unnecessary feeling or concern with things which are of no concern to me; and surely not prematurely interfere with that what *I* believe the universe should be, or to think in my innocent intelligence that it is equal to the supreme intelligence *par excellence*.

The simplicity of when you are together in a Group; and that even if you talk only for a short time but from your heart, from your essence, from the reality of your Being, from the level where your Being is—that will give you stimulus because you can be honest, and you need not explain any further, and you need not ask for any particular opinion. Because you must know that what is truth for you, and when it is truth absolute it’s always there and no one will be able to shake it. Not even God can. Your Conscience at that time is worth more than God, but you

must know this and feel it. You must understand it, and you must live it. You must be One with it. You must be ready to die for it. That is your honesty. And when that comes—simplicity, honesty of behavior, strength of character—that what you must be, is serious.

It's different from honesty, and of course it's different from simplicity. Seriousness implies that I would give anything of myself if I were not believed ... if something in someone else would tell me that I'm not truthful. That is my sincerity. I have to say that what I know and is so upon my word, upon my feeling, upon my emotion, upon my deeds, upon my promise. I must know what motivates me. I must be sure it is that. I have to be quite sincere about the motivation. I must be sure that that what I wish to communicate is not that what I wish to hold to myself. I must know what is right to talk about, I also must know what I must not talk about. I must know that when I talk about Work, that I talk in the right way—correctly and exact—and I must also know that I cannot talk unless I talk correctly; and it's much better to confess that one doesn't know instead of a little bit trying and hoping for the best ... and starting at a sentence without having the possibility of finishing it up to the end.

When my “Yes” is “Yes”; when I dare to say “This is me”; when I know that I stand or fall and that God can kill me if I tell an untruth—this should be the attitude towards the reporting about your Work. I say even five minutes of that kind among a few, you can go home and live on that kind of an expression of sincerity for several days after by constantly recalling what took place when a person then communicated in that way with each other; on a scale, then, which in ordinary life is unknown but which belongs to the level of Being where one then is away from Earth—and the closer one can come, with this level, to that where Beelzebub came from. Then I return to Karatas having fulfilled a task of sincerity in reporting, and then at such a time I dare to tell to my little grandchild how were the conditions which I found this body of mine: being tempted to exaggerate, being interested in being vain, hoping that someone will ascribe more value to me than what I actually deserve.

This Beelzebub tells Hussein: “When that happens, Hasein, something has to be done by you, but *now* prepare so that in time you will be able if ever the occasion arises and you happen to be on Earth and you may have any dealings with such slugs as I know them and how they treat you, and how ... little Hasein, even if you don't believe me, here is Ahoon who can tell you. Ahoon, you tell Hasein what was the actual experience of your physical body when you were under the influence of that kind of an atmosphere. Ahoon, you, as ordinary common sense, tell

Hassein. As a possibility of an emotional development I, Beelzebub, allow you to say it in all truth for his benefit.”

Try to Work. I philosophize a little bit, but through it all there is one thing: That Work means an Impartiality to oneself as manifestation, and that it means the possibility of a development of a Consciousness which functions in fairness regarding yourself; and it's only interested in facts as they are and will let it 'go to,' let's say, Hassein to develop further in his task on Earth, helped by the understanding through common sense of what it is that makes my body behave the way it does now; so that that what is as an organ for me—either my intellect, or my feeling, or that what I call procreative organs—will function properly in relation to the distribution of energy as sent from Above, an energy which is in me and has been taken in by me, a creature of this world but fortunately with an idea—and every once in while with a certainty—that God will listen when I'm united in my wish to tell Him what I honestly wish to do. So that then He tells me, “I will be there with you whenever you pray and make out of yourself an entity of all three parts so that, in that unity I can recognize you; because the three parts when united have a level of Being which is within my reach; as long as you remain ordinary Man on Earth, I'm sorry, I, even, would let you drown because I cannot see you.”

Try to bring your meetings up to a certain level. You will be able to do it when you're open to each other, when you honestly try to understand this or that and begin in simple ways—I say with reading, or sometimes listening to a tape—to establish a level. And then perhaps, “Oh, that is perhaps meant by Work.” How. How do I Observe. How do I create 'I'. What is it really that this 'I' is supposed to do, and how does 'I' do it. Can it be done just because I wish, or is it necessary to introduce something that sets 'I' completely apart from me. And, what is it that I then must try to find; and the answer, of course, is so obvious: I have to find that what is not of this Earth,

I hope to be back April. You have to, and should have, a good Group. You should have people of different types, almost, but you have to have people with an attitude who wish to find out. Not argumentative. Don't waste time in arguments. It's no use. No one can argue about an experience. The experience is your truth. Not the thoughts you have, and not the feelings; about that you can argue from now until the next Christmas, but your experience stands out as that what is your own. You can talk about it and perhaps sometimes explain, but no argument. Because when it's the truth—the real truth, the absolute truth—it is that truth forever and ever

and always, until eternity within Infinity.

So, good night, I hope to see you soon—soon enough, in any event.

I hope you will have many good meetings, with as many as you can bring ... or persist in wishing to find out; as if you wrestle with a problem, and you don't want to give up until the problem in the wrestling has actually blessed you; so that you have derived a certain benefit from that for your life, and then it is added to whatever is, for yourself, the rock on which you will build further.

Good night, everybody.

End of tape